



RIKKYO ECHO

VOL. 39 NO. 2

St. PAUL'S UNIVERSITY

DECEMBER 1983



ALL RIKKYO-JIN MATSURI

On October 7-8, the town of Ikebukuro changed into a music plaza for young people. This year, the Rikkyo-jin Matsuri (Rikkyo people's Festival) was held again. It was included in the Toshima Campus Music Festival, which was one phase of the Ikebukuro Redevelopment Project (details on Page 2-3) on the 50th anniversary of the incorporation of the District of Toshima. The Festival was aimed at giving an image of Ikebukuro as a cultural town. The parade, which started in front of the 5th building, opened "The All Rikkyo-jin Matsuri." The main stages were the front of the Marui Depart-

ment Store and Nishiguchi Park on the first day, and Sun-shine City on the second day. Ahiru-kai, the Glee Club, RFU and other music circles of St. Paul's University put on many colorful shows.

If asked whether St. Paul's is harmonized completely into Ikebukuro Town, we must answer "No." (In fact, some people don't even know that there is a school Rikkyo University in Ikebukuro.) Then, isn't this festival a good chance for us "Rikkyo-jin" to take part in the project of redevelopment and improve our image? Nowadays many campus festivals are in-campus festivals

which have a passive character. People from the community come to see them. (As was the case with the former Rikkyo Festival.) On the contrary, this "All Rikkyo-jin Matsuri" is an active one where we go out from our campus and unite with the community. That is to say, it is a festival for the whole community, including us students. So, we can say it is wrong to think of this festival as merely a substitute for the Rikkyo Festival. It is far beyond that category.

But, the present situation still seems to be far from the ideal, doesn't it? It may not be an exaggeration to say

that the question of how the new-born "All Rikkyo-jin Matsuri" will develop hereafter depends largely on us, Rikkyo students.

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IKEBUKURO with RIKKYO, NOW

How are We Concerned with our City?

Once the baseball club of Rikkyo University carried off the championship again and again in the baseball games of the "Tokyo-six-universities" at the Jingu stadium. Whenever it did, the shopping streets of Ikebukuro made a great fuss about it. It was part of the life of Ikebukuro and there was great activity. But because of various circumstances, nowadays this situation has changed. What do we need to make the western area of Ikebukuro alive again?

I. HISTORY

Rikkyo University was transferred from Tsukiji to Ikebukuro in 1918. In those days Ikebukuro was in the suburbs of Tokyo and didn't really have a single building of any size but only fields. Rikkyo was a "sub-urban-type university" like today's Chuo University.

Later, other schools such as Seikei Junior-High-School, Toshima normal school, came to Ikebukuro, which developed as a school zone, Rikkyo was situated in it.

The Seibu-Ikebukuro Line and the Tobu-Tojo Line opened and a mushrooming residential area was grown on the lines. So many people began to pass through Ikebukuro and it made Ikebukuro a busy place. Those who lived in the new residential area, students and artists in "Atorie-mura" (studio-village) created a smart atmosphere in prewar Ikebukuro.

Postwar Ikebukuro started as a "Yami-ichi" (black-market) built out of barracks. This situation brought about the "dark and unclear" image of post-war Ikebukuro.

In the past few years Ikebukuro station east exit area has attempted to make its image better led by Sunshine City and it has made a success of attracting young people and businessmen. Compared with it, the attraction of the west exit area has been reduced. It has had a bad effect on the shopping streets there.

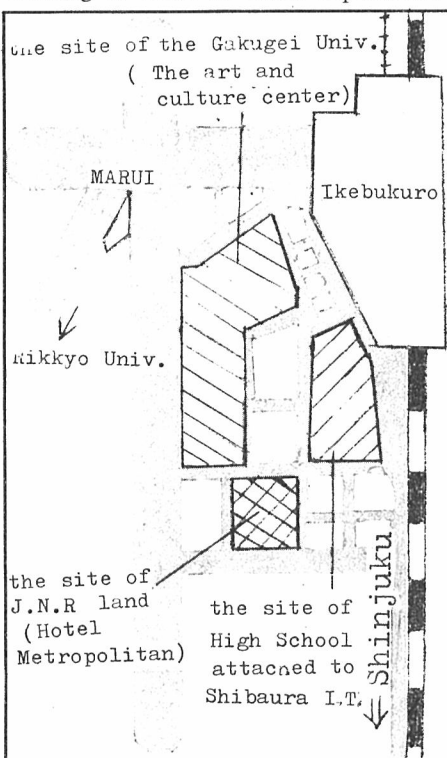
So there has been a growing tendency to make the west exit area active with youth groups and shopping areas for past these ten years. In accordance with this policy at first it was decided that Chuo-street would be widened from 15 meters to 25 meters (in particular its sidewalk from 3 meters to 5.5 meters). The expansion of Chuo-street produced the organization of the "Urban-Redevelopment-Committee" by Chuo-shopping street and another one there. Then, Toshima Ward Office decided that it would aim at making Ikebukuro a "cultural city," joined in with the urban committee and it was decided that redevelopment projects in the western area of Ikebukuro would be given up.

II. PLANS

In a 12 hectare area next to "West-exit Zone," some development projects are going on. For example, Art and

culture center—It is planned to construct this institution on the site of the Gakugei University. Hotel Metropolitan—on the site of J.N.R. land, this hotel has 840 rooms and some equipment for sports or culture will be completed in the spring of 1985.

This area still has good unused space. And there is an interesting plan to make four meeting spots at the crossing in front of Marui department



store. Each spot will have a theme, for instance, "time," "light," "wood" and "water" and maybe these will be popular with young people like the figure of Hachiko at Shibuya station.

— The present situation of Ikebukuro and plans for the future —

What is the present situation of the west of Ikebukuro? If we want to think about a desirable future for Ikebukuro, we need to clear up the points which should be examined. Ikebukuro is called a vice center of Tokyo, like Shinjuku and Shibuya. But Ikebukuro is behind in development as a vice center compared with Shinjuku or Shibuya. Besides the condition of the market place is duller. One reason for this we suspect is the dirty and confused image for Ikebukuro. (From the result of official investigation) The west exit area where development projects are going on, is a very important place which prescribes the character of a vice center of Tokyo. So, "clean,"

"light" and "gaily" (expected images for Ikebukuro) need to come true. The west exit area has little power to attract people. This is because the west exit area has no landmark like the Sunshine 60 building in the east exit area.

— Culture Zone —

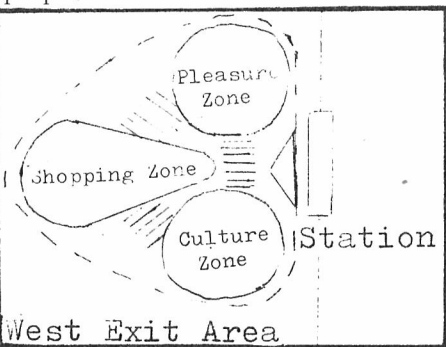
A concept which has spread recently is the "Culture Zone." Generally speaking, the east exit area is a "Commerce and Business Zone." On the other hand, the west exit area consists mainly of a pleasure zone (eating houses or amusement spots) and the shopping zone, which includes the department stores in the station building. The vision of a "Culture Zone" is, to institute a base of culture and art for residents, to spread a cultural image throughout the area, and to make Ikebukuro attractive and draw people and so on.

The construction of an art and culture center will be started before long. This institution will be the core of the "Culture Zone" project, and this is expected to present an opportunity to change the image of Ikebukuro.

— The art and culture center —

The art and culture center will be constructed on the former site of Gakugei university. After a discussion at "a round-table conference," which included some famous men of culture. The final project was decided.

The institution will have an area of 15,400 square meters, and it will be equipped with six halls including a concert hall or a theater, and a data room. This building will be used as a conference hall by Toshima-ward people.



III. CAMPUS

Also Toshima Campus Music Festival, held this year, plays a roll in building the area's 'cultural' image.

The extension lectures now being given link the residents culturally with Rikkyo. Six years ago a summer inten-

sive course of lectures began. And the Saturday afternoon course started the year before last, in order that working people could attend.

There is a desire in the board of education to give the inhabitants of this ward an opportunity for contact with the college in their area, as an educational source and, of course, to respond to the inhabitants' desire for the establishment of extension lectures. The lectures held on our campus were far more popular with the citizens than those in the ward institutions given by invited speakers. The theme of the lectures was chosen by the university. It is, moreover, hoped to hold extension lectures on varied themes, in response to the great and varied desire for education.

A member of the Social Education Section of the Toshima Ward Office said: We have an idea that in the future a section specializing in extension lectures will be made at Rikkyo University. The inhabitants will decide a theme and a lecturer and progress independently.

In the context of the inhabitants' expectation of Rikkyo University the role of "cultural center" holds a central position, side by side with the rising intellectual desires. The hope that the university library will be thrown open is one of them. Of especial interest are the special works, as there are just a few such works in the ward libraries that appeal to the inhabitants. Moreover, people hope that the sports facilities, grounds and gymnasiums will be thrown open to the inhabitants at night.

It is, of course, a fact that there are many problems connected with these hopes. In this connection because of the inhabitants' strong interest in improving the town, a symposium, the theme of which was "thinking of a pleasure place" was held on November 19th.

IV. FUTURE

Prof. Michihiro Okuda (an Urban-sociologist), who takes an interest in Ikebukuro and is a member of the deliberative council of the redevelopment plan, spoke as follows, from the specialized point of view!—

In Toshima Ward, especially around Ikebukuro Station here, the population gradually has decreased and old people have increased. Considering that such problems of eighties, of this kind, have surfaced, Ikebukuro is very different from other pleasure areas such as Shibuya and Shinjuku.

I feel there is a great disparity between the urban structure of Toshima Ward including Ikebukuro and the atmosphere of Rikkyo's Campus. When Rikkyo Univ. moved here Ikebukuro was almost in the country. Accordingly, the way the campus was constructed

(Continued on Page 3)

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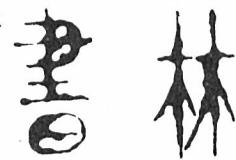


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produced a suburban-type university. The campus is enclosed with a wall, independent of the surrounding locality, has beautiful school buildings, a beautiful chapel, and lawns. It is a university like the park of a beautiful enclosed institution.

I think that the university and the city should co-operate more closely. And I feel that this will produce a new development of the university.

Considered from the city's point of view, Rikkyo is isolated. The students of Rikkyo feel that Ikebukuro,

Culture Center is constructed there. I consider that we should have a common location in co-operation with Toshima Ward in our area. University should be open to the public. For example, how is this plan? The law students should work as counselors there. How about that?

American universities are rendering services to the public with sports like football games. The All Rikkyo Festival could attract thousands of people. For example, we could hold regular concerts at the Art and Culture Center.



and its hustle and bustle which form a new expression of the '80s, is not related to the university. I am sure that many people know Rikkyo is in Ikebukuro, but it is strangely unfamiliar to them. (People understand what "Mita or Waseda" mean but as for Ikebukuro, they don't.) I have a dream that the university should be the city itself and that the city should be related to the campus as a whole and should not be divided from it.

In spite of Ikebukuro brings us bad imagination Rikkyo Univ. plays a refreshing part at best. The university regards our univ. as the space making something intellectual, but inhabitants don't think so. They consider it only a refuge. I think when we look back upon history of our univ. we, students and teachers, have been somewhat wanting in considering relationship between the area and university, in point of not institutions but also our feeling.

In the vision of the redevelopment of the west exit of Ikebukuro Station, Rikkyo belongs to the shopping zone. The project is this; the art and culture center will be constructed on an open space (the former site of Gakugei Univ.). But my personal plan is this; that the open space will be used as shopping center or open market. The market will be popular with middle aged people. The culture zone, which includes the art and culture center, should be created in this area. I think this plan is very interesting.

I would rather hope the nucleus of Rikkyo Univ. should be established on that open space than the Art and

Some events should be held in the town. A university, an Academy, I think, should have the power to attract.

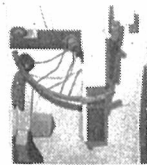
I hope that if you come to Ikebukuro, first you will see Rikkyo Univ. and at the back of it you'll find the Art and Culture Center.

I suggest that Rikkyo as a univ. remaining in the center of the city, should play a part as a kind of lifelong education center. Most of the other universities which remain in the center of city are changing into such types of institution now. These universities have to have closer connections with their local areas. I think it is not until the university adheres closely to its neighborhood that it can be called "an urban-type university" dissimilar to "a suburban-type university."

Rikkyo university doesn't have an evening session the present time. Is there a need for evening sessions for those who really want to study? This can be called an "evening course." It is this "evening course" that holds a higher position than the usual extension lecture and the culture activities held at department stores.

I would like the extension lectures to be held in the evening so that workers can attend on their way home. A place cannot be called a university where, when night falls, we cannot see some lights from some study rooms and some schoolrooms, and feel that somebody is studying or communicating there, can it?

In that sense I would like to see our university library thrown open to the public.



Exhibition of Kurt Schwiterz

Kurt Schwiterz is a Dadaist in a certain sense. Dadaism is a movement in art which started in Zürich and New York just after the outbreak of W.W.I. It aimed at an insurrection against existing art and resistance to the existing culture which had led to war, as the ultimate fruit of civilization. Dadaism tried to laugh at it derisively, to deny it, and to destroy it. This movement gave rise to surrealism later, and become the origin of present-day art. We can say Schwiterz belongs to it in such respects as giving significance to creativity and the understanding of the machine as an abstraction of the human mind.

Merz—we meet this word for the first time a few steps from the entrance of the museum. Merz is a general term for Schwiterz's form of artistic presentation. A "Merz picture" consists of junk-tickets, bills, newspaper, pieces of clothes, buttons, blocks, wheels, and so on. At first they seemed only worn-out articles, as in fact they were. But as we gazed at it, this trash conveyed some mean-

ing, and at last it came to make a fine picture, with each piece of trash seeming to have to be there. Schwiterz finds the same worth in colored materials from worn-out furniture which acquires a new meaning by a most felicitous arrangement. We could say it is a sense of arrangement that is the essence of his creations.

He always had not merely one artistic tendency but a variety of styles at a time. But in this exhibition, this was not stressed so much. He is an artist who has seldom been introduced to Japan. The Seibu museum of art laid stress on introducing his work, exhibiting paintings and sculptures placed in groups to avoid confusion.

The number of works displayed, 220 pieces, was too great for us. Many visitors might have headed for the exit with nervous fatigue. But his works of art introduced assemblage and collage which seem to be the usual styles today. So it was satisfactory to be able to get the entire picture of his work. Through this exhibition we could feel closer to contemporary art than before. (Y)

Certainly the librarians may consider the character and function of a university library to be different from that of a "community library."

However if we consider that a university has public functions like the abovementioned example of sports, I consider that a university library is not an only a part of the university but also as it is located in a particular area it is natural that it should be connected with that area. If some opening is made, then the library may be thrown partially open to the general public and with the library as the center of activities the citizens and the students may make various circles as a kind of "joint-venture." For example, in America they have nursery schools in libraries. Under this system while the citizens attend extension lectures, students majoring in child psychology or nursery education practice taking care of the citizens' children. They hit upon such a good combination. We need to about the viewpoint that a institution doesn't possess just one function but combines many functions.

I hope that through the library and the extension lectures Rikkyo Univ. will have an open image to the locality. I would like to see the library etc. open at least till nine o'clock or ten at night.

On the other hand we don't want to offer only onesided services, but we can also get the benefit of various special attributes of this area and make use of them in concert with the public library and the Museum of local history.

With number of universities moving to the suburbs, the universities remaining in the center of Tokyo start a concrete program. The time is ripe for the kind of action we have outlined and we sincerely hope that in another few years some of these plans (and maybe dreams) will be realized. Let's hope so!

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Lectures in other Univ.

—Part IV—

TAIZO KATO:
'SOCIAL PSYCHOLOGY'
WASEDA UNIVERSITY

One day in October, we visited the Politics and Economics Faculty of Waseda University. Our intention was to attend the lecture on social psychology in the Department of Education, given by Prof. Taizo Kato, who is popular because of his theory about adolescence.

Although Prof. Kato doesn't call the roll for that lecture, there were about a hundred students in the classroom. As we would expect, only fifteen girls attended.

Prof. Kato came in twelve minutes late. While the students were waiting for him, many of them were reading the books written by Prof. Kato. Compared with Rikkyo University, a gloomy, rather than a calm, atmosphere pervaded the place.

The theme of the lecture was the problem of student apathy, a problem which we, the college students of today, must not think lightly about. Student apathy is a kind of mental disease that was reported on by someone studying at Harvard University in America. The symptom is that people are always spiritless but don't even feel like escaping from that condition. A certain student who didn't cause trouble at all before entering university studied hard and passed the examination of the university he wished to attend. But as soon as he realized all his wishes, he didn't know what he should do after that and fell into a spiritless condition. That was a typical case of "Student Apathy Disease." In this point, it is very similar to the "Gogatsu-byo" (May-sickness) which many Japanese students suffered from some years ago. But the differences between "Student Apathy Disease" and "Gogatsu-byo" are that, as for the former, that disease continues chronically but the latter soon passes away. The students who are susceptible to "Student Apathy Disease" would like to be successful but once they meet with a difficulty, they are discouraged. Unless they depend on another's help, they cannot recover. They have such a negative and passive character. But, strange to say, the phenomenon doesn't exist in Europe. It is said that the main cause for the disparity is the difference of social system. In Europe, people are judged by how distinguished their family is. In the United States and Japan, however, people can get anything they want in

line with their ability. Especially in Japan, most of the people think of themselves as middle-class people. And they are always thinking as follows. The harder they strive, the sooner they can rise to a higher position. That is the reason why parents are likely to force their children to study harder even at the sacrifice of their children's pleasures and human development. As a result, when the children are asked to do something besides what they do at school, they are at a loss, become frustrated and begin to develop symptoms of "Student Apathy Disease." That is to say, the cause of the problem is the attitude of parents to their children.

This was Prof. Kato's opinion on



"Student Apathy Sickness."

The students seated themselves predominantly in the middle in the classroom. Even the people who seated themselves in the back didn't seem to take their seats there to whisper, for the majority of them were taking notes diligently. Some of them were sleeping, but most of them were all ears.

In the latter half of the lecture, an incredible situation was brought about. We could get to know the students' attitude toward the lecture at this time. It happened when Prof. Kato asked the students, "What do you think about the problem?"

In the classroom, there was a complete silence for a minute. But, when Prof. Kato called upon a student to answer, he got up after a moment's hesitation, and went toward the microphone and began to express his opinion. He was not fluent, but he seemed to rack his brain to find a good answer. After Prof. Kato had called upon a few more students, one student after another raised his hand and stated his view voluntarily. We stared in wonder, for even though the lecture was in the Department of General Education, it became white-hot as if it were a seminar. We saw that each student grappled

with the problem earnestly as if it were his own problems.

We could not help feeling the difference with the way that Rikkyo students grapple with the problems that arise in their lectures.

Even after the lecture, some of the students who expressed their opinion remained in the theater and debated with each other. Surrounding Prof. Kato, several students eagerly asked him

questions so that they could solve their problem.

As we got out of the school building, few people were to be seen on the campus. Perhaps, it was because the cultural festival was close at hand. Or, was it because Waseda is a mammoth university? We felt that it was the latter. When we came back to Rikkyo, we felt how small our university is, in comparison with Waseda.

— Book Review —

"Haha wa Karehazai wo Abita"

by Goro Nakamura

Dioxin. Have you known the name of this deadly poison? And how about the fact that we have not a few occasions to ingest it in our daily life? This is not only a prosecuting report of the inexcusable genocide US Army did in Vietnam but also a warning for us the ordinary citizens who are unconscious of their own danger.

It is well-known that, in the Vietnam War, US Army had not been able to success in the battle with all its abundant firearms because of deep-rooted VietCong guerrillas. And so, as the war areas had been "escalated," USAF (US Air Force) began the dead leaf operation to jump to conclusions in 1961.

The dead leaf operation is formally named the ranch hand operation and was continued for ten years to wipe out the jungles where VietCong's bases were located and the fields for their foods. The amount of scattered chemicals was 91,000 t for 2,400,000 ha which is equal to the whole Kanto plain. And it is guessed that the chemicals mainly called agent orange contained 550 kg of dioxin (TCDD) which can kill 1,000,000 people per about 85 g. So, needless to say, this inhuman operation was as well to exterminate Vietnamese race directly as to destroy the nature vegetation, animals and soil.

At a glance, such a genocide may remind us of the same brutality carried out by Nazis during World War II. It is certain that a lot of innocent Jews were slaughtered by Hitler's private taste. But, on the scale, it is no match for the US' in Vietnam. The dead leaf operation is much more terrible on account of the after-effects nobody can recover with the science of today yet. One of them is the environmental pollution in Vietnam. The ecological

system of the area scattered agent orange was completely destroyed, and that not a little dioxin is still detected in the fishes even near from Saigon. Throughout the food-chain, after all,

But another is more serious problem, for the large number of the people directly showered with agent orange at that time are now suffering from various diseases such as skin inflammation, digestive disorder, paralysis and cancer. Moreover, a great many babies are born (or miscarried) with deformity as we can't face calmly. And it is unexpected that their fathers are not only Vietnamese but also Americans who were assaulters.

condensed poison is stored in the human bodies. Besides the dead trees are carried into cities as fuel, and the ashes including dioxin are piled up there. It is no exaggeration to say that most of Vietnam is no longer safe to keep health.

Such tragedy is not mere other people's affair beyond the sea. It is quite possible for us to go into the same or worse hell today, for we use herbicides held dioxin easily, and the noxious factory waste are discharged freely since there are not any laws to regulate them in Japan. Actually it is reported that the water we drink every day contains dioxin by some official agency. Besides, in Seveso (Italy) and Times Beach (USA) all the towns were polluted by the explosion of herbicide factories and dead now. It is no wonder whenever the same disaster fall on us also in Japan. Herbicide was originally invented as a chemical weapon. At any rate, we usually have to pay attention to our circumstances not to reproduce Vietnam Syndrome. (F)

RIKKYO ECHO

Published twice a year by the English Press Society of Rikkyo University

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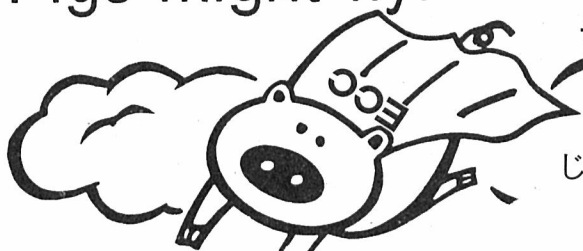
ブタも飛んでいる。

世の中何が起こるか

わからない。

じゃー いっしょに

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Omoshiro Seminar

— An experiment in the Chemistry Department

If the 'University' is a place for study, and if the main feature of scholarship in college is independency and positiveness on the part of the learners, then the 'seminar' is the most important place. So high quality scholarship must be fostered in this environment. We went to the laboratory to observe an experiment in biological chemistry.

As we go by the side of the Building No. 4 and round to the rear, we can find the building for the experiments of the College of Science. That building is the newest structure of Rikkyo University and was completed in May, 1982. It is a twostoried building; the first floor is used as the chemical laboratories and the second floor as the physical ones. At the chemical student laboratories No. 1 and No. 3 some experiments in biological chemistry were being made by the seniors and juniors of the Department of Chemistry on that day.

The main theme of the experiments was the inference of the molecular weight of the protein—in other words, the inference of the magnitude of the protein by using a special method called SDS-PAGE (sodium dodecyl sulfate-Polyacrylamide gel electrophoresis). In addition to this, the experiments on studying the amylolysis of the amylase, etc. were being made. Prof. Imai, one of the professors in charge, explained us the purposes of the experiments.

Entering the laboratory No. 3, our noses were assailed by some characteristic smell of the chemicals. Each desk was as big as an ordinary dining table and was filled with the test tubes, the beakers; the flasks, the balances and other implements which are quite familiar to us. There were also some laveled vials of chemicals such as triethanolamine, acetic acid and so forth on the desk and several students formed one group surrounding it. The students in white overalls were already absorbed in preparations for the experiments. However, on the one hand, light jokes were heard and proved that they were pretty liberal people.

Once everything was ready and the experiments began, the hum of voices suddenly diminished. Contents of the students' conversation changed into specific ones from joky chats. A jocular



guy wearing a moustache seemed to be concentrating on the experiment without (?) having his attention caught by the flowery tennis court next to the laboratory. These attitudes showed the students' determination to the experiment. And their procedures were so prompt that we could see that every student attended the experiment after having comprehended what to do.

To begin with we had an impression that they are rather keen on their own research on the whole. It is not too much to say that they have learned to make a distinction between when to

study and when to play according to this attitude. What is more, we felt that the atmosphere between teachers and students was harmonious individually, though the situation of the experiment may make us feel so. We can say one of the features of this department is that professors and students are in the ratio about 1:1.5. Though the said students were making the experiment, they gave a ready consent to our request that we take photographs and interviews.

It is difficult for the students of the Departments of Liberal Arts to imagine the curriculum of the Science Faculty. The freshmen course is not so hard. When they become juniors, they must make experiments in the afternoon on every Wednesday, Thursday and Friday. Moreover, becoming seniors, they are obliged to conduct laboratory work day after day and, of course, required hours increase. When we remember experimentation in our high school days, we never fail to recollect the experimental reports. But we heard in university, at all events, in the special courses of the Science Faculty, if the students do experiments carelessly, they naturally have their faults exposed and consequently go through hardships. Their reports differ from the ones which many students of the other

departments write halfheartedly after reading books. Taking these facts into consideration, though the students of Science Faculty may leave an eccentric impression, in reality, they seem to be not so different from "common place students," for example, in how to spend leisure hours.

Next, referring to after leaving the school, all of the College of Science students don't obtain a position inside his field. Indeed, some students will work within their sphere, e.g. post-graduate courses, laboratories of companies, high school teachers and so on. But more students find a general job in an ordinary company, like students in other faculties. Yearly 25~30% of these seniors can't graduate. It is not because the character and system of the faculty is hard for them, but be-

cause they who don't study hard will not study hard, just in other faculties, they say.

What would they say to students in other faculties? They said with cynical laughter—"I feel envy at how much time you have to spare." "I'd like to change to another faculty." "Study more hard, instead of playing."

But it is their calm and objective judgment that basically there is no great difference between the science students and the other students. True, the required time for experiments is too long, but they do not overwork. And he who works hard will work hard, they know well and we think so, too. Because it is quite natural that every young person should be able to feel satisfaction and confidence through hardship with purpose.

どんなもんだい、就職問題。

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Choosing our books for us Prof. Frank Tuohy

According to an Associated Press report in the English language daily *Asahi Evening News*, a body calling itself the British Book Marketing Council has just published its list of the 'Best Novels of Our Time.' This, according to AP's reporter—who seems to be working an unfamiliar field, as though 'ten best-dressed women' were more her line—has caused something of an uproar. I shall have to wait until the London papers get here for the full details.

The Best Novels turn out to have been written in the English language, and there are thirteen of them, which sounds unlucky. Few of the writers will be familiar to Japanese readers: those chosen are Kingsley Amis, George Orwell, Ivy Compton-Burnett, J.D. Salinger, Evelyn Waugh, William Golding (this year's Nobel Prize Winner) Vladimir Nabokov, Elizabeth Taylor (not the Elizabeth Taylor, but another lady) Saul Bellow, Paul Scott, Graham Greene, Iris Murdoch. Not all these names will be familiar, even to Japanese specialists in modern literature in English.

One of the listed writers, Kingsley Amis, has given the list his 'lightly qualified approval' (of the three selectors, one was an ex-wife of his, Elizabeth Jane Howard: some people would consider her the better writer.) Another novelist, Anthony Burgess, not included

in the list, called it 'woeful' and 'eccentric': a prolific but ungraceful writer, he is well-known for his admiration of the works of Anthony Burgess—he has even reviewed them favourably, under a pseudonym.

The inclusion of George Orwell's *Animal Farm* shows that the area of choice extends back at least forty years. A large field therefore had to be surveyed. Shouldn't they have included *Under the Volcano* by Malcolm Lowry, or *The Horse's Mouth* by Joyce Cary? What about *Momenta Mori* by Muriel Spark, which has more life in it than any three of Iris Murdoch's novels put together?

I suppose Japanese readers will be surprised that the list only includes two American writers, Saul Bellow and J.D. Salinger—or perhaps three, if you include Vladimir Nabokov—but he left America the moment he had earned enough money to do so. I must say it surprised me, too, though perhaps not in quite the same way.

Ever since America became a great, and not just a large, power, there has been a concerted effort to sell American literature to the outside world. There is no reason why a great country should produce a literature to match. Anyone who knows anything about it is aware that Ireland (pop. under five million) has produced more great writers than the United States (pop. 250 million).

Before 1945, American writing flourished or sank on its own merits. Nineteenth century writers were famous abroad. Nowadays we find them hard to read because of their self-censorship, or censorship by wives, daughters or literary executors. You only have to

read a biography of Mark Twain to see that he was treated worse, in his way, even than Solzhenitsyn. Modern American writing is excessively oversold, whether it is the junk writing of Harold Robbins and James Michener—the MacDonald's and Colonel Sanders of the trade—or more esteemed writers with names like Gaddis, Pynchon, Hawkes and Burroughs: these struggle manfully with words and meanings (the white Protestant male, in particular, is often inarticulate without cue-cards) but don't offer much in the way of enjoyment—who wants to read a struggle?

Yet I'd like to be sure that the selectors considered *Invisible Man* by Ralph Ellison. And since sequences of novels were admitted—by Anthony Powell, and the excellent 'Raj Quartet' by Paul Scott—why not the three 'Rabbit' books of John Updike? For my money he is quite the most skillful writer writing in English at this moment. Alison Lurie, another American, is my favourite female writer, but perhaps her scope was considered too limited: there have been, and can be, no more novels about university life since she moved into the field. She perfected a genre, and finished it off.

Publishing a list like this can cause excluded writers to lose their tempers, as seems to have happened to Anthony Burgess. For the rest of us, harmless amusement and interesting discussion seem to be the only benefits. Surely, though, we should continue to rely, not on marketing campaigns, but on our own experience and the opinions of those we respect and trust, in choosing what we read?

"What made us do so was anger at ..."

An Interview with Mr. Yoichi Shibuya

Yoichi Shibuya who started a rock magazine Rockin' on and who is the magazine's chief editor, is famous as a rock music journalist, and a D.J. of two radio programs. Rockin' on is the most remarkable among his works and consists mainly of readers' contributions. His articles are not only a criticism of rock music but also a criticism of society. With his radical attitude, he made Rockin' on one of the most popular, and attractive magazines for young people.

We interviewed him at his office in Shibuya.

Q.1: What made you start to publish the magazine Rockin' on?

A: When I was about twenty years old, I started it with some friends we had gotten to know each other at a coffeshop for rock fans. What made us do so was anger at the rock journalism of those days, but we had no idea at all that we could earn our living by publishing Rockin' on. We saw it as our mission to publish a fine rock magazine (I must say the bad habits of rock journalism have not changed yet).

Q.2: Rockin' on consists of readers' contributions, doesn't it?

A: I supposed readers were better rock fan than existing writers, and it turned out just as I expected.

Q.3: What do you think made Rockin' on the top rock magazine with such a large circulation today?

A: Because other music magazines are not good at all. They are just lowbrow photo-magazines or "maniac magazines" for the performers. So Rockin' on will have to keep it top status, to fulfill its responsibilities.

Q.4: Please talk about your work as a D.J.

A: I am on the radio as a D.J. and my work is just like a hobby I get to introduce my own favorite records. There is a lot of room for improvement, but I'm very busy now. So it is far from going as well as I'd like.

Q.5: You seem to be willing to take on many new staff members, for example as writers. . .

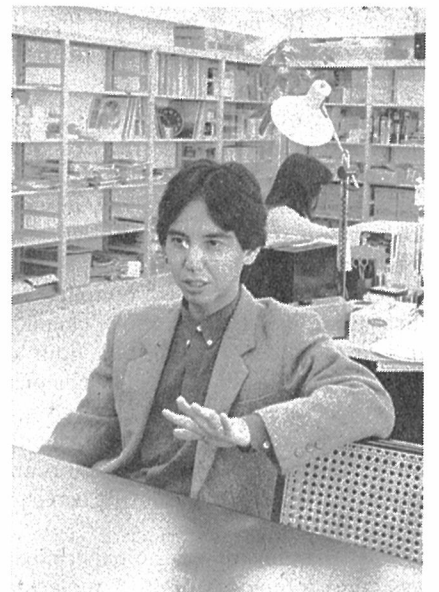
A: I do so consciously, even if they are not skillful in writing now, I shut my eyes to that, because I want to give young people a chance.

Q.6: What do you think young writers now are like?

A: All in all it seems that they show a tendency to take everything easy. In comparison with our generation, they are not so domineering as we were.

Q.7: How did you spend your student days?

A: I went to the university a little and I devoted myself to Rockin' on. I am a member of the generation that looked at the "Zenkyōtō" movement from outside closing high school days. But when we entered university, there seemed to be nothing similar to "Zenkyōtō," to get us involved.



Q.8: What do you think of young people today?

A: In my youthfuldays, when I heard the answers of people in their thirties to such questions, I always thought they were distinctly uncalled-for! But these days young people tend to seek advice like that. Isn't it just best to do what you want to do?

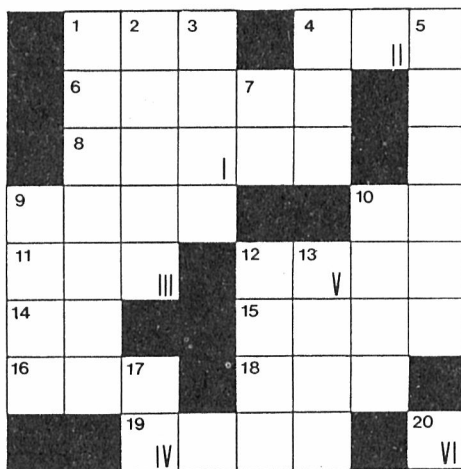
Q.9: Will the generation gap between you and young people make it harder for you to understand each other?

A: I regard trying to understand someone else as, in itself, arrogant. So many men, so many minds. If you maintain your opinions, and conflict with others, that's all right? You don't have to flatter others.



CROSS-WORD PUZZLE

Fill in the blanks and write the letters in order from I to VI. They will make up a single word. Bring the completed puzzle to our club house (YAMAGOYA 1F, RIKKYO ECHO). Fantastic presents will be given to the first 5 comers. Use the following clues.



ACROSS

1. To touch lightly and quickly
4. A lie about something unimportant
6. To run away secretly esp. in order to get married
8. To move forward steadily
9. Very good
10. To perform
11. A suffix used to form the present participle
12. Light machine gun
14. Southeast (abbr.)
15. Traditional (colloq.)
16. Teaspoon (abbr.)
18. To be in poor health
19. Amusical instrument with strings stretched across a triangular frame

DOWN

1. To determine the limits or nature of (the third person singular, present)
2. On or beside the length on
3. To weary by being dull
4. A charge for professional service
5. At, on, or to, the farther side of
7. One side of a leaf of a book (abbr.)
9. A hand with the figures closed tightly into the palm
10. To portion out or distribute
12. A leading actor or actress
13. To make or cause to make mistakes
17. Potential of Hydrogen (abbr.)
20. A mark used in punctuating to show surprise

知識を総合する
小学館

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英語で釣りはバカ

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